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there can be no hope of its revival. The author replies to these charges by pointing to the facts of the case. Although the interest in philosophy shows no signs of diminution, mankind are doubtless learning that there is no ready made answer for all its problems. The present age has to a greater extent than any other shaken itself free from the traditions of the past, and sought an independent start. It is true there are no comprehensive systems being produced, but thinkers are devoting their lives to the investigation of particular problems; and although the number and size of the volumes produced is not so great as it was in the age of Schelling and Hegel, the quality of the work is incomparably better. Nor is it true that philosophy is not a practical necessity. Morality, politics, and most of all theology, require its support and service. Another statement of the address which our author combats is, that the methods of the natural sciences can never be applied to the investigation of philosophical questions. Professor Exner's account of that method makes it clear, that he is thinking exclusively of the mathematico-mechanical method. But as a matter of fact, but few of the natural sciences are in a position to employ this method. Most of them proceed by means of observation, hypothesis, and verification, and this is the procedure which philosophy must adopt if it is to make advances.

J. E. C.

Apologetics; or, Christianity Defensively Stated. By ALEXANDER BALMAIN BRUCE, D.D., Professor of Apologetics and New Testament Exegesis, Free Church College, Glasgow. New York: Charles Scribner's Sons, 1892. — pp. xvi, 522.

This is the third work to appear in the "International Theological Library" edited by Charles A. Briggs and S. D. F. Salmond. The introduction gives a brief historical sketch and a discussion of the functions and method of Apologetics. With respect to the philosophical side of the subject, the author says: "What the Christian apologist is concerned to show is not that a God of some sort exists, but that the Christian idea of God is worthier to be received than that of the pantheist or the deist, or of any rival theory of the universe." Accordingly Book I, consisting of one hundred and eighteen pages, is devoted to a discussion of "Theories of the Universe, Christian and Anti-Christian." The author finds that, according to the Christian theory, God is an Ethical Personality; that man at his worst is a son of God and hence occupies a very important place; that sin is a reality, that it does not originate with God and is not necessary, but consists in choosing the guidance of the lower animal, rather than that of the higher human, nature; and finally that Christianity while fully cognizant of the reality of evil, both moral and physical, is inherently optimistic, confident in the progress and relief of mankind both in this world and in the world to come. This theory of the universe is defended in the next five chapters against 'Pantheism,' 'Materialism,' 'Deism,' 'Modern Specula-

tion,' 'Theism' and 'Agnosticism.' Spinoza is taken as the representative pantheist, and his view of the world is presented as well as could be expected in the space of seven pages. Speculatively this theory is most unsatisfactory, because, on the principle of *determinatio negatio est*, it does not allow the ascription of personality to God. Against this view are brought the arguments of Lotze that limitation by a non-self is not an indispensable condition of self-consciousness, but only a characteristic of a finite consciousness due to its very finitude. "That to which we tend, but never reach, God has in perfection and from eternity, a self-consciousness absolutely independent of outside stimulus, infinite in contents, and utterly unaffected by limits of time and space" (p. 84). As to the doctrine of creation, this need not be insisted on by the theist, provided only the absolute dependence of the world on God be otherwise assured. Ethically, too, pantheism, whether in the Spinozistic or the Hegelian form, fails to satisfy the Christian standard. It degrades man, for with the personality of God falls that of man too. Moral distinctions become purely relative. Human freedom, responsibility, and immortality vanish.

In the chapter on the materialistic theory the distinction between science and materialism is clearly and accurately drawn. With science as such Christianity has no quarrel. Let the physicist prove the mechanical working of natural laws and the evolutionist that man himself, body and mind, is a natural development from the inorganic. "This view may eliminate miracle, or the purely supernatural, but not the divine activity which underlies the whole" (p. 107). Most of the material for the statement of the materialistic theory is drawn from Strauss and Lange. Some attention is also given to the "prudent or moderate materialism" of Bain's double-faced unity, Clifford's mind-stuff, and Huxley's conscious automata. Our author would have served his practical purpose much better, if he had devoted to a discussion of the different forms of the double aspect theory so prevalent now, most of the space given to the dogmatic materialism of Moleschott and Vogt, in which nobody at the present time believes. Agnosticism, as represented by Spencer and Fiske, is very briefly discussed. Then follows a statement of the cosmological, teleological, and ontological arguments, the Kantian argument from the moral consciousness, and the Hegelian argument from the nature of self-consciousness. But as none of the arguments seem absolutely demonstrative, it is proposed that we assume as a datum *that* God is, and restrict our inquiries to *what* he is. From the fact of man's position at the head of creation as taught by evolutionists, it may reasonably be inferred that in man there is a revelation of God as a Being possessing mind and guided by purpose, and again from the teaching of science that all physical forces are convertible into each other it may be inferred that the ultimate force, the Power that is at work in the universe is not unlike the form of power with which we are most familiar in ourselves—will-power. From the moral nature of the highest creature, is argued the moral nature of the Creator. It is frankly acknowledged that these results are

not logically inevitable conclusions from absolutely certain premises. The author claims to have shown only that the essential features of the Christian conception of God are in no wise discredited by the teachings of modern science. "God is the postulate of a soul that finds the world without God utterly dark and unintelligible" (p. 162). The moderation of the author's claims, his fairness toward all opponents, and his ready acknowledgment of all that is good intellectually, morally, and religiously in other theories cannot fail to win the respect of open-minded readers of all schools of thought.

The remaining two-thirds of the work has no direct bearing on philosophy. Book II, "The Historical Preparation for Christianity," gives an admirable account of Hebrew religion and Old Testament literature as constructed by modern scholarship. Book III, "The Christian Origins," does the same for the teachings of Jesus and the literature of the New Testament. The same readiness which we found in the first book to accept the results of natural science, is manifest in the second and third in accepting the conclusions of scientific criticism. Colleges that give courses in Apologetics or Christian Evidences, and that wish to present the subject in the light of modern thought and from the point of view of liberal orthodoxy, will find this an excellent text-book.

F. C. FRENCH.

A Guide to the Knowledge of God. A Study of the Chief Theodicies.

By A. GRATRY, Professor of Moral Theology at the Sorbonne. Translated by ABBY LANGDON ALGER. Boston, Roberts Brothers, 1892. — pp. xi, 469.

This work, by the late Father Gratry, is written from the standpoint of Catholic Philosophy. It was crowned by the French Academy, and has passed through many editions in France. "In order to bring the two volumes of the original within the compass of a single larger volume in the translation, the superfluous appendices and some of the foot-notes containing the texts rendered by the author in the body of his work, have been omitted. The prefaces to the first three editions, abounding with personal and local references, as well as a long and polemical Introduction, have likewise been left out." The treatment falls into two parts, the first being a sketch (colored by a good deal of polemical matter) of the chief theodicies offered in the history of human thought, and the second an independent discussion of the whole subject, critical and constructive. It should be noted that 'Theodicy' is used in the widest possible sense so as to describe the entire doctrine of God, and especially the proofs of the divine existence. The authors whose views on these subjects are discussed at length are Plato, Aristotle, Saint Augustine, Saint Anselm, Saint Thomas Aquinas, Descartes, Pascal, Malebranche, Fénelon, Petau and Thomassin, Bossuet, and Leibniz. The main conclusions reached are these: (1) "The demonstration of the existence of God is the supreme achievement of a general process of the reason, of which the infinitesimal methods of geometry are but a special